



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

worthless, sometimes even pernicious, by his continual neglect of Shakespeare's evolution as an artist. To everyone who accepts this estimate, the "genius" that sought expression in the youthful *Venus and Adonis* must have been precisely the same as the mature genius that breathes in the *Tempest*. Very few appreciate the force of Kipling's dictum: "If a poet is born right, he may be made"; he may be given the right models for emulation. Imitation, which is the chief agency in the development of a literary artist, as well as in the growth of a national literature, is emphatically one of the "causes ill apprehended by Taine" (Chap. viii).

In his ninth chapter, M. Lacombe offers certain prolegomena to an historical procedure different from the one he has demolished. Based upon a modern, but not an experimental, psychology, this suggested procedure, even though superior to that of Taine, would hardly be an improvement upon the theory and practice of literary research which the last century saw developed by German scholars, acting under the influence of Goethe, and led, we may say, by August Boeckh. Applied to the study of English, this method of Boeckh has produced the one general history of our literature that as yet deserves the name, Ten Brink's. Though an admirable source for facts that are both exact and alive, and also for ideas that are both large and precise, Ten Brink's work is for some reason not mentioned by M. Lacombe.

Is such an arraignment of Taine greatly needed in France? Of late this intrepid and fascinating spirit, this master of philosophical eloquence, has been faring ill at the hands of his countrymen. In this country, without question, and very likely in England, there are not a few *literati* who should still be given an antidote for the shallow determinism of his best-known book, and who might profit by the analysis of his character and education in M. Lacombe's tenth chapter. In the philosophy of history or literature, "it is a terrible thing to have a system at the age of twenty."

LANE COOPER.

CORNELL UNIVERSITY.

Sex and Society. By WILLIAM I. THOMAS. Chicago, The University of Chicago Press, 1907.— pp. 325.

In collecting a number of scattered essays into a single volume under the title *Sex and Society*, Professor Thomas has performed a distinct service both to sociology and to psychology. The fundamental thesis running through the book is, "that the differences in bodily habit between men and women, particularly the greater strength, restlessness, and motor aptitude of man, and the more stationary condition of woman, have had an important influence on social forms and activities, and on the character and mind of the two sexes" (p. v). This is worked out in considerable detail with reference to primitive social control, social feeling, primitive industry, and primitive morality. Four interesting chapters on the psychology

of exogamy, the psychology of modesty and clothing, the adventitious character of woman, and the mind of woman and the lower races conclude the volume.

With regard to the fundamental organic differences in the sexes, there would seem to be little opportunity to take issue with the conclusions reached by Professor Thomas and supported by an imposing array of materials in his first paper. Since many of the topics discussed in the succeeding essays, however, deal with the social effects of sex under primitive conditions, it is to be regretted that so little is said regarding the organic differences between the males and females of primitive races. Measurements of Yale men and Vassar women throw little light upon conditions in African jungles and Australian deserts. In general, however, there would seem to be little doubt regarding the fundamental accuracy of the physical postulates from which the author sets out. The chapter on primitive social control furnishes many evidences of the importance of sex in early social conditions, its conclusion being that "the earliest groupings of population were about the females rather than the males" (p. 55). This is attributed not to motherhood alone, but rather to the more stationary character of woman. Incidentally Professor Thomas points out the curious tendency of many sociological writers to minimize everything held to indicate an early state of promiscuity. In thus "defending the honor of the race," even the importance of maternal descent has been attacked, although there is no necessary connection between the latter and promiscuity.

In sharp contrast with Ward, Professor Thomas refuses to be drawn into any maudlin expression of sympathy for the supposed terrible oppression practiced upon primitive woman. Many other conclusions reached in the chapter on primitive industry are novel and important. The author's coolness of judgment is also much in evidence in the discussion of sex and primitive morality. Writers on this theme seem prone to let their subject run away with them and to find in the sexual principle an explanation for everything. Professor Thomas, on the other hand, places himself at once on firm ground by the frank acceptance of the position that, "in a moral code, . . . whether in an animal or human society, the bulk of morality turns upon food rather than sex relations" (p. 150). Limitations of space preclude the citation of any of the numerous evidences of fine psychological insight shown in the four concluding essays of the present volume. A careful reading of them fails absolutely to develop any basis for the inferences drawn by certain 'newspaper scientists' with regard to Professor Thomas's alleged opinion that "the mind of woman is of low grade and essentially unimprovable." Directly the contrary conviction is apparent in the essays particularly complained of, viz., "The Mind of Woman and the Lower Races," and "The Adventitious Character of Woman." Nevertheless the misinterpretation was so widespread and so persistent as to draw from the publishers a brief but explicit disclaimer, which is now being sent out with the book. In scientific circles the essays will be accepted as presenting

many novel and weighty conclusions on society as seen from a single, but extremely important, view point.

ROBERT C. BROOKS.

SWARTHMORE COLLEGE.

Einführung in die Erkenntnistheorie : Darstellung und Kritik der erkenntnistheoretischen Richtungen. Von RUDOLF EISLER. Leipzig, Verlag von Johann Ambrosius Barth, 1907.—pp. xii, 292.

This recent book from the productive pen of Dr. Eisler fully sustains the author's reputation for scholarship, impartiality, and pedagogical skill earned for him by his earlier writings. The book is simply and effectively planned and clearly written, highly commendable qualities at a time when the pedagogical purpose of scientific books is too largely lost sight of, and an increasing number of otherwise valuable writings are marred by structural crudeness and obscurity of style. After an introduction on the problem and methods of epistemology, the author treats the problem of knowledge under three main heads, as follows : (I) The Possibility of Knowledge : The Problem of Truth ; (II) The Problem of the Origin of Knowledge ; (III) The Problem of Reality. The sections are similar in structure, each one embracing in its plan exposition of the various theories, historical orientation, and critical appreciation. As might have been expected in a book by the author of the *Wörterbuch der philosophischen Begriffe*, the portions on definition and classification of epistemological theories are executed with particular skill, and will perhaps be found the most valuable parts of the book; though the lavish bibliographical citations and references to writers testify to an admirable breadth of historical information, and will be found useful for the classification of philosophical thinkers. The critical and constructive portions, also, are in the main interesting and suggestive. The writer's acquaintance with recent American literature appears to be more defective, and the scant recognition accorded to recent American contributions to the theories of realism and pragmatism, particularly, will perhaps impress the English reader as one of the minor limitations of the book. Pragmatism he seems to regard as the private and particular contribution of certain English writers, and the *Sturt Essays* as its representative literature ! It seems odd, too, that, where literary citation is so uncompromisingly complete, a work like *The World and the Individual* (to take only a single example) should be all but neglected in any discussion of recent idealism.

It will be impossible in a brief sketch to do more than indicate the salient features of the author's own epistemological doctrine. The peculiar subject-matter of the theory of knowledge is the process of knowledge itself. This it investigates for its instrumental value,—for its extra-mental or logical significance. As regards its method, epistemology must, as a science of value, be sharply distinguished from psychology. Psychology examines